

### **Let Us Survey The Wondrous Cross (Mark 15:16-32)**

**Proposition:** Every one of us can survey the wondrous cross and see not a puzzle of grotesque suffering, but see the power of God unto Salvation. We can do this by observing the four action scenes in this passage of scripture.

#### **I. The Barbarism of the Soldiers before the Cross (Vs. 16-20)**

- A. The Soldiers Mocked Him (Vs. 17-18, 19c)
- B. The Soldiers Mistreated Him (Vs. 19c-d, 20a-c)

#### **II. The Baring of the Cyrenian in route to the Cross (Vs. 20d-22a)**

- A. The Shame of Baring His Cross (Vs. 20d)
- B. The Cyrenian for Baring His Cross (Vs. 21-22a)

#### **III. The Brutality in the Sentence of the Cross (Vs. 22b-28)**

- A. The Scene Around the Cross (Vs. 24b-d)
- B. The Simplicity of the Cross (Vs. 24a, 25)
- C. The Sign Above the Cross (Vs. 26)
- D. The Scoundrels Along the Cross (Vs. 27, 32c)
- E. The Scriptures About the Cross (Vs. 24b-d, 27-28)

#### **IV. The Blasphemy of the Statements beneath the Cross (Vs 29-32)**

- A. They Blasphemed His Ability (Vs. 29-30a)
- B. They Blasphemed His Assignment (Vs. 30b-31)
- C. They Blasphemed His Authority (Vs. 32)

Let Us Survey the Wondrous Cross  
(Mark 15:16-35) In an archaeological dig in the city of Pompeii, an ancient sample of crude graffiti was preserved on a wall. It was a cartoonish figure of a man with the head of a donkey affixed to a cross. Before the cross was a figure of a man kneeling with the words of ridicule. "Cm-x-ee-menes worships his God." Evidently some pagan was taunting the devotion of Cm-x-ee-menes to the Jesus who died on the cross for his sins. Even today thousands of years later, the cross is still misrepresented and misunderstood.

It is not a fashion accessory, a good luck charm, or an emblem of piety, it is, as John MacKen

I. The Barbarism of the Soldiers before the  
After the sentence from Pilate, the crucifixion was set in motion. While the cross was prepared, the Lord Jesus was handed over to the <sup>Handed</sup> soldiers.

A. The Soldiers Mocked Him (17-18, 19c)-  
"the whole band" the same word was used

in John to describe the large group to arrest him 400-600 soldiers. No doubt they were

told the fictitious charge that he was an insurrectionist that claimed to be a King. Hence the theme of their scoffing. There was a wreath that mocked his glory, a robe that mocked his majesty and a



reed that mocked his authority, ~~all a mockery of who he~~

### B. The Soldiers Mistreated Him (14c-d, 26a-c)

Mistreated is most a strong enough word, with the mock cepter they drew the thorns of adam's curse deep in his brow.

No oil to comfort this King as his father David, instead men cleared their vile threats and thrust its contents upon his blessed head. As a lamb before sheers as dumb he opened not his mouth. This is the sinful heart of man that rebels against the Kingship of <sup>creator</sup> ~~their~~

### II. The Baring of the Cyrenian in Route to Calvary

The truth of the gospel can be found in the trek to the cross. Baring the cross of Christ and the reproach of Christ is the duty <sup>of all</sup>

#### A. The Shame of Baring His Cross-

When ever a criminal was condemned to the cross, they were forced to carry that cross from the court to calvary. The route taken was the longest possible route through the streets of Jerusalem so that all could see the condemned and beware of the rule of Law.

#### B. The Cyrenian for Baring His Cross

Evidently the abuse that the Lord Jesus ~~had~~ endured had taken its toll.

Roman Law said that a soldier could call on any person to carry a load for one mile. Simon was a hebrew name and cheerously being from Cyrenian in Africa, had traveled

1) ...John MacArthur wrote, the "...proof of both the immense love of God and the profound wickedness of sin." It is the line of demarcation between the lost and the found, the perishing and the saved and the condemned and the forgiven. 1 Corinthians 1:23-24 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. As Isaac Watts wrote that great hymn "When I Survey the Wondrous Cross" and gave us his view of the cross, I want to take a moment and let us all Survey the Wondrous Cross in this passage before us tonight and see the true meaning of the cross. Every one of us can survey the wondrous cross and see not a puzzle of grotesque suffering, but see the power of God unto Salvation. We can do this by observing the four action scenes in this passage of scripture.

1) Mark 8:34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

2) ...Alexander and Rufus were named specifically. As though they would be known by the reader. In Romans 16:13 Paul wrote: Salute Rufus chosen in the Lord, and his mother and mine. It is supposed that Mark's gospel was to persecuted Christian believers in Rome. Note also Acts 13:1 *Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.* Could it be that this Simeon (another form of Simon) called Niger (a name for a man of dark skin from Africa, be the very same one that carried the cross of Christ? And that day on Golgotha's hillside was a day that his life was changed forever? Is that not what every lost sinner is commanded to do, take up the cross of reproach and personal self denial and follow Jesus?

3) ...it commenced the brutal sentence of crucifixion.

4) ...could it be to prevent us from worshiping the suffering of the cross instead of the saving of the cross.

5) Psalms 24:8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Psalms 24:10 Who is this King of glory? The LORD of hosts, he is the King of glory...

6) ...arm of the Lord was despised and rejected, wounded and bruised, stricken and smitten to bare the sin of many!



a great distance to journey pass over in Jeru.  
More than likely, he reluctantly took up the  
cross and made his way to Golgotha. How close  
MR 8:34. ① Although he wasn't looking for God  
yet God found him that day. I believe Simon saw  
something in Jesus and received him. Alexander & Rufus

III. The Brutality in the Sentence of the  
This was a place outside of Jerusalem, no  
death in city, visible to newcomers. Golgotha could  
be shaped as skull or just a place of death. But it comes

A. The Scene Around the Cross (24b-d) - What an  
awful scene of screams, and cries, of laugh  
and ridicule, of hate and remorse. Of trivial galls  
over garments to the seriousness of soldiers duty

B. The Simplicity of the Cross (24a, 25) - Note  
Mark's few words. They crucified him. It seems  
as though the gospel writers as a whole pull  
a veil over the description of crucifixion. Could it be

C. The Sign Above the Cross (26) - In the  
midst of all this madness, the truth is set above  
He was the King of the Jews! Ps 24:8, 10 ⑤ And  
yet on the cross the one who revealed the arm of the

D. The Scoundrels Along the Cross (27, 32c)  
On either side, criminals robbers. 32c tells  
us they both reviled him. But one had a change  
of heart. He repented. One to Hell and the other to Paradise <sup>salvation</sup> <sub>deceit</sub>

E. The Scriptures About the Cross (24b-d, 27-30)  
Note the emphasis on the scripture. In  
24b-d, Ps 22:18. They part my garments



(vs 27-28) Ls 33: 30 There is more going on here

#### IV. The Blasphemy of the Statement here at

It the pain and suffering were not enough  
he also endured the piercing <sup>torments</sup> radiance of <sup>gauling</sup>

#### A. They Blaspheamed His Ability (29-30)

Blasphemy is expressing disrespect for God.

Here in these verses Jesus Ability is disrespected

Ability attested by his many miracles, Ability

to change water to wine, walk on water, open blind

eyes, cleanse the leper. In Matthew 26: 53, here

yet he had every ability to come down but was <sup>to</sup> <sup>God's will</sup> <sup>shed</sup>

#### B. They Blaspheamed His Assignment (30b-31)

His assignment was not to save himself

it was not to come down from the cross.

His assignment as he pruned through

out his ministry <sup>(3)</sup> was as Luke 19: 10 Or

<sup>(4)</sup> as Mark 10: 45 says: "Calvary was no

accident of History. It was no invention of the

#### C. They Blaspheamed His Authority (32)

He was their messiah, he was

their King! He was by his great love

reconciling them to God by his blood!

Their challenge was completely wrong. Can

William Booth "It is because Jesus did not come

down from the Cross that we believe in him"

#### V. Close - The great hymn writer Frances

Haergeral penned her sentiments about

Christ in verse. Unhappy with what she had

written she threw it in a waste paper basket

- 1) Isaiah 53:12 ....he hath poured out his soul unto death: and he was numbered with the transgressors;
- 2) Matthew 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?
- 3) Luke 19:10 For the Son of man is come to seek and to save that which was lost.
- 4) Mark 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- 5) ...invention of the Devil nor the after thought of God...Golgotha was by divine appointment for (Acts 2:23) Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
- 6) Some one later picked it up. They not only kept it but had it published: Thy life was given for me, thy blood O Lord was shed, That I might ransomed be and quickened from the dead. Thy life , thy life was given for me: What have I given for Thee? We bow before a cross that the world slanders and blasphemes, but to us it is the wondrous mount of God's redeeming Love!